

with the will and wish of the masses. In all ages acts are due to mixed motives, but in the Middle Ages the good motives were kept for show and the bad ones controlled. Clerics did not cease to have concubines until after the Council of Trent, and the difference between law and practice (bridged over by pecuniary penalties) called for special ethics and casuistry. The case of Abelard (1079—1142) shows what tragedies were caused. He claimed to be, and to some extent he was, a champion of reason and common sense, and he was a skeptic as to the current philosophy. He was vain, weak, and ambitious. He selected the loveliest woman he knew, and won her love, which he used to persuade her to be his concubine, that she might not hinder him in his career.<sup>1</sup> The treatment accorded to Heloise shows that a woman could be a concubine of an ecclesiastic, but not his wife, without condemnation. That was the allowance for human despair under the ecclesiastical rules.<sup>2</sup> Thus the church first suggested views of life and dogmas of religion, with which the masses combined their mores and returned them to the church as a gift of societal power. The church then formulated the mores and created disciplinary systems to use the power and make it institutional and perpetual. Then the mores revolted against the authority and the religion, and the ethics which it taught. A Roman Catholic writer says that a study of the Middle Ages will produce this result: " We shall have recognized in the church the professional peacemaker between states and factions, as well as between man and man, the equitable mediator between rulers and their subjects, the consistent champion of constitutional liberty, the alleviator of the inequalities of birth, the

uninterested  
and industrious disseminator of letters, the refiner  
of habits and  
manners, the well-meaning guardian of the national  
wealth, health,  
and intellect, and the fearless censor of public and  
private moral-  
ity/\*<sup>3</sup> These are, indeed, the functions which the  
church ought  
to have fulfilled, and about which ecclesiastics said  
something  
from time to time. Also, the church did do  
something for these

<sup>1</sup> Deutsch, *Abelard*) 44, 106, in.

<sup>2</sup> Hausrath, *Abelard*, 28, 32.

<sup>8</sup> Hall, *Elizabethan Age*, 103.